tion for the Indians was submitted to the chiefs. After much persuasion, a few of the tribal leaders were induced to visit the western country. They found the climate, cold, and a land where "snow covers the ground, and frosts chill the bodies of men" and on general principles, Arkansas a delusion and a snare. The chiefs were told they might go and see for themselves, but they were not obliged to move unless they LIKED THE LAND. In their speech to the Commissioner they said: "We are not willing to go. If our tongues say 'yes', our hearts cry 'no.' You would send us among bad Indians, with whom we could never be at rest. Even our horses were stolen by the Pawnees, and we were obliged to carry our packs on our backs. We are not hungry for other lands—we are happy here. If we are torn from these forests our heart-strings will snap." Notwithstanding the opposition to a treaty, by a system of coercion, a part of the chiefs were induced to sign, and fifteen undoubted Seminoles cross-marks were affixed to the paper. This was not enough, according to Indian laws, to compel emigration. The stipulations read, "prepare to emigrate west, and JOIN THE CREEKS." There was no agreement that their negroes should accompany them, and they refused to move. Expecting a tribe which had lived at enmity with the Creeks since their separation in 1750 to emigrate and live with them, was but to put weapons into their hands, and did not coincide with the ideas of the Seminoles—The United States prepared to execute—not a red skin was ready, and troops were sent. The Indians began immediately to gather their crops, remove the squaws and piccaninnies to places of safety, secure war equipments—in short, prepare for battle.

The Seminoles at this time, 1834, owned two hundred slaves, their people had inter-married with the maroons, and in fighting for these allies they were fighting for blood and kin. To remove the Indians and not the negroes was a different thing to do. The Seminoles, now pressed by